

7/c (1) Bible
Unholsome *Henbane* between two
Fragrant *R O S E S*.

O R,
Reasons and Grounds proving the
unlawfull and sinfull inserting of the corrupt
and most erronious *Apocrypha* between the two
most pure and sacred Testaments.

Together with a most humble Voe, and serious
desire to our most Reverend and Religious Assembly of
DIVINES, to be a means to the High and Honorable
Court of *Parliament* for the utter expunging of it
out of the *Holy-Bible*.



Among the many rank and high-grown *stinking weeds*
of *wickednes* and *impietie*, fit to be eradicated and pluckt
up by the roots, and thrown out of the *Garden of Gods*
Church, in these so hopefull *Hulcyon-dæyes* of a most
holy and happie *Reformation*; I have a long time taken
notice of one, which I humbly conceive to be none of the
least, namely, the heertofore peremptorily commanded, and hitherto uncon-
trouled inserting, and marvellous ill misplacing the *imboly* and *imbolsome*
Apocryphall-writings in our *Bibles*, and that between the two most holy
and *Canonicall-Scriptures* of the *Old* and *New Testament*; just, me thinks,
like a deal of clinging *Clyver*, or noysome *Cockle*, and *Darnel*, perking-up
in the midst of a fair and full-grown *field of Wheat* or *Corn*. Upon just and
serious apprehension of the undoubted evill whereof, I have humbly
made bold to be (though a mean and most unworthy, yet) a faithful Re-
membrancer both to our most grave and godly, learned and religious
Assemblee of Divines, in speciall, for the holy and happie reformation of
this great evill among us; And also to all the rest of *Gods people* and truly
faithfull-ones in generall, not to permit or tolerate such an uncomely and
corrupt peice of *patcherie*, yea of down-right *errors*, and therefore pal-
pable

pable *impietie*, in the very midst of, no nor in any part of their *Bibles*, the pure and unspotted, the most holy and wholesome *Word of God*. The not onely *Indecencie* but apparent *Impiety*, and therefore undeniable *sinfulness* and *unlawfulness* wherof, I have heer endeavoured (and, I hope, not unfruitfully) to make most easily and evidently appear to every pious and prudent Christian, who is bound to *Abstain from all appearance of evil*, much more, from everie apparent evil. 2 *Thess.* 5, 22. And this, I say, will most perspicuously and plainly be manifested to us, if we wisely consider these few, but most serious and weightie considerations: following. First, then, as touching the *Indecencie* and *impities* thereof, consider, with me, I pray; That between the prophesie of the Prophet *Malachi*, which is the end of the *Old Testament*, and the Gospel of *St. Matthew* which is the beginning of the *New Testament*, have too-long and too-inconsiderately, if not irreligiously been inserted certain *Private-writings*, called *Apocrypha*; which I may, me thinks, fitly call an *Unwholesome Herb* planted between two most odiferous and fragrant *Roses*. It being, indeed, a meer humane *stinking-breath*, between the two sweet and most sacred lips of the most holy *Old* and *New-Testaments*, even in the midst and very heart, as it were of the *blessed-Bible*, *Gods Book*, the onely-Book of all Books: Now, then, for the better dilucidating and clearing of this great and grosse *Indecencie*, I shall desire the Christian and candid Reader to consider, That *Malachi*, the last Prophet (which signifieth *Messenger*, or *Angel*) did prophesie plainly, c: 3, 1. and c: 4, 5. that the Lord would send to the Jews a *Messenger*, even *Elijah*, to prepare the way before the *Messias*, or *Messenger* of the new Covenant, viz: *Christ*. And these speeches of *Malachi*, or last *Angel* of the old-Covenant are the very face of the *New-Testament* or Covenant made for many. Then, immediately, comes (or, indeed, should come) the first *Evangelist*, *St. Matthew*, and he reports (*Matth.* 1. 20.) the *Angel* from heaven bringing news of *Jesus*; and immediately after, the *Messenger* of the New-Covenant is born, cap: 2, 1. And then, cap. 3. *John Baptist*, the Repairer of *Christs way*, is introduced to the manifesting of that work. And this *John* is by the *Evangelists*, yea by our blessed Lord and Saviour *Christ Jesus* himself, called and declared to be that *Elias*, which *Christ* said should come before him (*Matth.* 11, 14, and 17, 3, 11, 12.) And he, indeed went before *Christ*, in the spirit and power of *Elias*: *Luke* 1, 17. And thus, I say, all the 4 *Evangelists* begin their work of the *New Covenant*, making the last Sweet-Breath of the *Old-Testament*, and the first and most sweet and savourie Breath of the *New-Testament* all one sweet Canonically-Breath inspired upon us from heaven. They look not, like *bi-fronted Janus* to 2 contrarie *coasts* or *ways*, but, *hand in hand*, as it were they do (or at least,

least, as I said before, should) *joyn immediately and sweetly (without any stop or disturbance) meet and kisse each other.* And *who*, now, should dare and be so bold as to hinder their *boly lips* from so due and *decent a meeting*? *who*, I say, should dare and presume to *disjyn and put asunder*, at such a fowl distance, *Those things which God hath so justly conjoined together*, by inserting such *uncanonical writings*, yea such a private & pernicious *unbolesome* and *unfavourie a stinking-Breath*, as I shall immediately shew it to be? Besides, the *Jews* (who most carefully kept the Canon Law of God, or rather God for them) never received *these writings* for *Canonicall* as the Learned well know; neither were they written in *Hebers sacred-tongue*; A sufficient brand upon them to render them but a *spurious offspring* of meerly *erring men*, & not a *legitimate Birth* sprung from *Jehovah*, nor any of his *Divine Oracles* given to *Hebers people*. Now, all this, I humbly conceive doth abundantly shew the most *unfit* and *undecent* misplacing of these *Apocryphall writings*, in the midst, or very heart, as I said, of Gods *Canonicall*, unerring and immaculate *Scriptures*. And, now, in the next place, I shall, I hope, by Gods assistance, make it no lesse clear and evident, that it is not onely thus *undecent* and *uncomely*, but, indeed, *most impious*, and *unlawfull* so to misplace them in the midst of Gods *Book*, or, indeed, in any *part* thereof; which may most easily appear by these subsequent enormous and dangerous evils in them, viz. *Errors, Untruths, Blasphemy, Magicke*, and *Contradictions* of *Canonicall Scriptures*.

1, Err urs.

For proof of this, namely, that the *Apocryphall-writings* have *Errors* in them; See, 2 *Maccabees*, 12, 43, 44, and 45. The words are these. And *having made a gathering through the companie, he sent to Jerusalem about 2000 Drachmes of silver to offer a sacrifice, doing very well and honestly that he thought of their resurrection.* For, if he had not hoped that they which were slain, should rise again, it had been superfluous to pray for the dead. And he perceived that there was great favour laid up for those that died godly, and therefore it was a holy and good thought. So he made a reconciliation for the dead that they might be delivered from sin. See heer a plain and most notable *Popish* tenet of praying for the dead, and offering sacrifice for the sins of the deceased, maintained and justified by *Judas Maccabew*, as a very godly and honest act in him. Again, see another grosse error asserted and justified by the Author of the *Maccabees*, 2 *Mac*: 14, 41, 42, 43, 44, &c. In which place is set forth and expressed the high commendation and praise of *Kazis a Jew*, for murdering himself in a most desperate, wilfull and butcherly manner. Also, *Ecclesiasticus*, 46, 20. And, the book of *Wisdom*, 19, 11. The words I omit to quote and expresse at length, for brevities sake.

2. Untruths.

For proof heerof, look into, 2 *Esdrae*, 14, 21, 22, 23. The words begin thus. *For thy Law is burnt, wherfore no man knoweth the things that are done of thee, or the works that shall be done in the world. But if I have found grace before thee, send the holy Ghost into me, and I shall write all that has been done in the world since the beginnings &c.* Now that that is a palpable falsity & untruth the most complete History of the worlds Creation and preservation all along, in the 5 Books of *Moses*, &c. and the books of the *Prophets*, *Evangellists* and *Revelations*, most admirably preserved and kept from burning and destruction, notwithstanding the frequent devastations and conflagrations of *Jerusalem* and the Captivities of the *Jews*, and persecutions since of the *Christians*, as in all former ages, doth most abundantly evidence and declare to the everlasting glory of God, and comfort of his children. So, likewise, you may see such other untruths, in, 2 *Mac.* 2, 4, 5, 6, 7, 8. *Tobit*, 5, 11, 12, 13. *Judith*, 8, 33. And *Judith*, 10, 9, compared with 10, 12. And, 11, 6, 12, 13, 14, 15. Also, 1 *Mac.* 9, 3, 18, compared with 2 *Mac.* 13, 10. As also, 2, *Mac.* 13, 13.

3, Blasphemie.

For the clearing of this, look into *Tobit*, 12, 12, & 15. The words are these. *Now therefore when thou didst pray, and Sara thy daughter in law, I did bring to memory your prayers before the holy One; and when thou didst bury thy dead, I was with thee likewise. I am Raphael, one of the 7 holy Angels which present the prayers of the Saints, and which go forth before his holy Majestie.* These 2 verses being compared with *Rom.* 8, 34. *Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.* And, with the 1, *Tim.* 2, 5. *For, there is one God, and one Mediator between God and men, the Man Christ Jesus.* And also with, *Revel.* 8, 3, 4. *And another Angel came and stood at the altar, having a golden censor, and there was given to him much incense, that he should offer it, with the prayers of all Saints, upon the golden altar which was before the throne. And the smoke of the odours which came up with the prayers of the Saints, ascended up before God out of the Angels hand.* Compare these 3 places, I say, with that of *Apocryphall Tobit*, and then see and say whether it be not abominable Blasphemie to make or mention any other Mediator twixt God and his Saints, than *Christ Jesus* alone; as there it is of one *Raphael*.

4. Magick, or Lachantment.

That this is so also, be pleased to see *Tobit*, 6, 6, 7, 8, 9. The words are these. *Then the young man said to the Angel, Brother Azarias, to what use is the heart, the liver, and the gall of the fish? And he said unto him; touching the heart and the liver; If a devil or an evil spirit trouble any, we must make a smoke therof, before*

before the man or the woman, and the partie shall be no more vexed. As for the gall, it is good to anoint a man that hath whitenes in his eyes, and he shall be healed, &c. Also, Tobit, 11, 10, 11, 12, 13. Tobit also went forth toward the door and stumbled. But his son ran unto him and took hold of his father, and he strake of the gall on his fathers eyes, saying, be of good hope, my father. And when his eyes began to smart, he rubbed them, and the whitenes peeled away from the corners of his eyes. Now, if these were not plain Spels and unwarrantable wayes of Magick and Incantement, thus to drive away devils and evil spirits, and to cure diseases, by the help of such a spirit, as Azarias and Raphael, let all truly godly say and determine.

5. Contraditions to Canonickall Scriptures.

For proof heerof, be pleased to take notice of that in *Judith* 9, 2, 3, 4. The words are these. O Lord God of my father Simeon, to whom thou gavest a sword (*Genes*: 34, 2, 25.) to take vengeance of the strangers who had loosned the girdle of a Maid to defile her, and discovered the thigh to her shame, and polluted her virginity to be reproach (for thou saidst, it shall not be so, and yet they did so) wherefore thou gavest their rulers to be slain, &c. Now, compare this with *Gen*. 49, 5, 6, 7. The words are these. Simeon and Levi are brethren, instruments of crueltie are in their habitations; O my soul, come not thou into their secret; &c. Cursed be their anger, for it was fierce, and their wrath, for it was cruell, &c. And then see and judge, whether that of *Apocryphall-Judith*, were not a most false and foul contradiction to this Canonickall Scripture in *Genesis*; *Judith* accusing the Lord God as consenting to, and allowing of that cruell murder, committed by Simeon and Levi, on the *Shichemites*, for the rape of *Shichem* on their sister, *Dinah*. Also, *Ecclesiasticus*, 46, 20. The words are these. And, after his death, he prophesied and shewed the King his end (*1, Sam*: 28, 18, 19) and lift up his voice from the earth, in prophesie, &c. Now, compare this with *Isa*: 57, 2. He shall enter into peace, they shall rest in their beds, every one that walketh before him. And, with, *Ecclesiastes*, 12, 7. Then shall the body return to the earth, as it was, and the spirit shall return to God that gave it. And, now, see if there be not a most egregious contradiction of Gods Canonickall Truths, in that of *Apocryphall-Ecclesiasticus*, falsly bringing in the holy Prophet *Samuel* to rise alive out of his grave, and to prophesie to *Saul*, after his death. So, also, in *Hester Apocrypha*, 12, 5. compared with *Hester Canonickall*, 1, 3. And *Hester Apocryphall*, 15, 9, 10. compared with *Hester Canonickall*, 5, 2. And there you will also easily perceive apparent oppositions and clear contradictions to Gods sacred Truths not to be admitted or indured, especially in one and the same book and volume. Besides, take this one more note by the way (as a black-brand and mark of unworthines of thus misplacing the *Apocrypha* with) or in the heart and mid t

midst of) the *holy Bible*, the most sacred *Canonick-Scriptures* even the low and base style of the *Penman* of the *Apocryph*, who, at the conclusion of all, writes thus, *2 Maccab. 15, 39. If I have done well, and as the storie required, it is the thing I desired; But if I have spoken slenderly, it is that which I could do.* Whereas the *Inditer* of the *holy Canonick-Scriptures*, begins, goes on, and concludes from *Genesis* to the end of the *Revelations*, with majesty, gravity, and convincing authority; Thus saith the Lord; The Word of the Lord is pure and undefiled; And, Cursed is he which addes or diminisheth from this word, and such like most high and authoritative expressions, I say, all along, from first to the last.

Now, then, all these most serious and weightie premises advisedly and piously considered, *How dares any man* (especially by his or their authority, who ever they be) joyn such patcheries, nay rather, such putrified and pernicious impieties, with Gods most pure and holy Canon, the sacred *Scriptures*? Certainly it is most impious, and impudent pertinacie and saucyness for any man, I say, to presume and dare to joyn and set up such humane and rotten-posts by the Lords most strong, pious, and precious Posts, and their Thresholds by his Thresholds; which the Lord himself complains of, and calls and counts defiling abominations. *Ezek. 43, 7, 8.* And for which very thing, he cut off and consumed in his anger, his people of *Israel*, both them and their kings; as there in that Scripture is most evidently clear. And yet, even this durst our late most impious and imperious tyrannizing Taskmasters, the Prelats do in their formerly uncontrolled most proud and even Papally-domineering dayes; yea, and so audaciously durst they do it, and proudly command it to be done, as not to suffer any Bibles to be bound up without it, under pain of sharp reproof and severe censures and Fines too for it. Yea and to this very day do too many even very good Christians, and especially almost all our irreligious Malignants and sottish Ignoramuses both in City and Countrey (I know not out of what insensible and corrupt custome) hugge and hold-fast in their Bibles, these so impure and polluted Apocryphal-writings (just as they idolized formerly their prelatieall Common-Prayer-Book) almost with equall faith and affection to the most pure and unspotted, most holy and wholesome Canonick-Scriptures, which onely are abundantly sufficient and profitable to life and salvation, as being for this very use and end indited, penned and preserv'd by the Lords own speciall command, power and providence in all ages, maugre all the malicious machinations of *Sathan* in any or all his instruments to have destroyed them, *Atheists*, *Infidels*, and *Assyrian* or *Babylonish* heathens. But, heere, it may peradventure be objected (especially by or blockish Malignants and silly Ignorants) O, but,

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but, Sir, are there not very many excellent and Divine *sayings* and *Sentences* in the books of *Apocrypha*, as in the book of *Wisdom*, and *Ecclesiasticus* fit for men and women to read, and therefore were it not pity (say they) such good things should be so ill spoken of, and so harshly and wholly rejected, and quite put out of the *Bible*? Wherunto I easily answer, first, But are ther not far more excellent, purely-holy and Divine *Sayings* and *Sentences* in most parts of the *sacred Scriptures*, especially in those precious *pearley-Bracelets* and *golden-chains* of *sacred Sentences* in the books of *Proverbs*, *Ecclesiastes*, the *sacred* and *sugred Book of Psalms*, and, as I said, generally all over the *whole Bible*, which may, nay ought to be more holily and holefomely read and ruminated on, than any or all those in the so polluted *Apocrypha*. Secondly, I answer, If the *meer morall goodnes* of those *Apocryphal-writings* (and that's the *most* and *lest* you can make of them) be the *main* and *only ground* of retaining them in your *Bibles* (as so it seems it is) then, I say, for the very same reason, and on the very same ground, you may as justly, yea and as profitably place in the *midst* of your *Bibles*, the excellent *Sayings* and *Sentences*, collected in a book called *The Lives and Answers of the Philosophers*, wherein is contained as many, and as excellent, wise, and *morally Divine Sayings* and *Sentences* of those *Philosophers*, as any that are in the books of *Wisdom* and *Ecclesiasticus*; But, I say, neither *these* nor *those*, nor any other mens sayings, who ever they were, being but *meer-mens*, ought (as I humbly conceive) by any means to be conjoynd and set *cheek by jowl* (as the proverb is) especially, not to be tolerated in the very *heart* and *midst* of the *sacred Scriptures*, what ever specious pretences or fair glosses may be urged for it. For, *that* which, *sometimes*, seems *good* and very *goodly* to the eyes and heart of *man*, is a most palpable and execrable *a'omination* to the *Lord*.

The Vote upon the Premises.

O, therefore, t'at among the many most excellent and eminent *works* of *Reformation*, in the *Church* of *God* now lately *thought upon*, and in much measure, fairly (already) effected (to the perpetuall *praise* and *glorie* of our good *God*, the just *honour* of his pious Instruments *Both Houses of Parliament*, and the most learned, Reverend and religious *Assembly* of *Dvines*, and to the ineffable *soul-cherishing joy* and *comfort* of all true *English-be-rred Saints* and *Servants* of the *Lord*, who have (together with mine *unworthy-self*, the *meanest* of them all) long time *longed* for, and from the root of their hearts desired to see those holy happy *Hale-days* of *King Jesus*, sitting *soltly* upon his *throne* of *power*, full and *pure Ordinances*) O, therefore, I say, that it might please the *Lord* to put into the hearts of our most grave and godly *Assembly* (to whom, I humbly conceive it most properly, now, appertains) seriously to see unto (if, already, they have not) a most *exact* and *accurate Reformation* on both of the *particular* great and gross *injustities*; and also the *general* *soul-abuses* offered to the *whole Kingdom* in and about this *sacred Book* of *God*, the *Bible*, both as touching the constant *defect* of exact *correction* of the *Orthographie* of it from the *Printers-Presses*, whereby the *same* is in very many places, *sently* corrupted and

fully

falsly mistaken; as also the constant and generall printing of our Bibles in very coarse and extreme thin and bad setting-paper, and a dull and blunt letter, yet setting a high and enhanced price upon them; a most foul shame to them, and an intolerable abuse to the whole Kingdom, that such a most precious usefull, and daily vendible Book should be so ill used; Also the adding unto (herefore by constraint, & on pain of High-Commission penalties and forfeitures of their Bibles, through the horrible pride, tyranny and Popish-superstition of the Bishops, and by the base aymes and ends of some London-Stationers and others, who for filthy lucre, got Patents for) the adding unto (I say) and binding with our Bibles divers humane patches and peices of mens inventions; to be, as it were of necessity (by reason of their Patents) bound with every Bible, making them, thereby, to swell out to a bigger bulk, and so the more inconveniently portable, principally to raise the prices of Bibles, and to vent every mans inventions, if, I say, they could but procure the Bishops Papall authority therunto, as namely, the superstitious and idolized Book of common-Prayers, the Genealogies, the Concordance, the Doctrine of the Bible, the Historie of the Bible, and such like. Some whereof, though I acknowledge to be usefull in themselves for honest, ignorant, and plain people: yet not fit (as under correction I conceive) to be set check by jewel, with the pure and immaculate word of God. But, most especially, I say, my humble suit and heartie desire is and shall be, that our most Reverend and Religious Assemblies of Divines would be piously pleased to be a means to our present Parliament that by their supreme Authority the most vile and vicious Apocryphal writings (so erroneous and enormous, as hath been fore-mentioned) may be utterly expunged and expelled out of all Bibles whatso ever, hereafter to be printed and bound up for publick and private use; and this, under such pain or penaltie as their grave and godly wisdom shall see fit. That so, Gods holy word alone may be had and used in its own genuine or be and native purity without any humane coagulated mixtures or improper additions in any part of them; That thus, both those arch enemies of the Lord Jesus Christ, I mean Jesuites and Papists may loose a mightie advantage, which they, at least, seemed and pretended to have among us, and against us, and Gods Truth, especially, by those vicious writings, so equalized (as it were by many of us) with Sacred Scriptures, and by which they most boldly (though most falsly) used to bolster up (upon mine own knowledge, I speak it) and to wrangle-out many of their blasphemous and damnable opinions, against the most pure, immaculate and invincible Truths of Gods Word: And, also, that by this means, all Malignants and ignorant poor and blind for all Protestants (whom the specious and glittering tales and fables, and, for ought we yet know to the contrary, untrue Stories, of Susanna, Judith, Bel and the Dragon, and such like, do so please and affect, as hath been fore-specified) may be made better, yea, only, acquainted with the pure, and undefiled, and most authentic word of God, the sacred Scriptures, which are able, of themselves alone, to conform and confirm souls to Christ, and to make simple-ones wise to salvation. Psal: 19, 7, 8. And this, I say, hath been the longing and thirstie desire, and (till it be thoroughly effected) is and shall be the most fervent and zealous prayer of one of the meanest and most unworthy servants of his most dear and precious Lord and Master Christ Jesus,

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John Vicers.

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